must needs belong to another substance that was incorporeal. And therefore 'Aiiaxagoras could not but acknowledge, that all souls and lives did pre and post-exist by themselves, as well as those corporeal forms and qualities, in his similar atoms. xxx. And now it is already manifest, that from the same principle of reason before mentioned, that nothing of itself can come from nothing, nor go to nothing, the ancient philosophers were Induced -likewise to assert the soul's immortality, together with its incorporiety or distinctness from the body. No substantial entity ever vanisheth of itself into nothing; for if it did, then in length of time all might come to be nothing. But the soul is a substantial entity, really distinct from the body, and not the mere modification of it ; and, therefore, when a man dies, his soul must still remain and continue to have a being somewhere else in the universe. All the changes that are in nature, are either accidental transformations and different modifications of the same substance, or else they are conjunctions and separations, or anagrannnatical transpositions of tilings in the universe; the substance of the whole remaining always entirely the same. The generation and corruption of inanimate bodies is but like" the making of a house, stool, or table, and the unmaking or marring of them again ; either different modifications of 'one and the same substance, or else divers mixtures and separations, concretions and secretions, ' And the generation and corruption of animals is likewise nothing but

The conjunction of .souls together with such -particular bodies, and the separation of them again